



ABUSES OF THE PEOPLE OF LUT

www.sirat-e-mustaqeem.com

Shaykh-e-Tariqat Amir-e-Ahl-e-Sunnat,

the Founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal رحمۃ اللہ علیہ

MUHAMMAD ILYAS ATTAR QADIRI RAZAVI



M Keep watching
Madani Channel

مکتبۃ الدین
Dawat-e-Islami

قَوْمِ لُوطِ كِى تَبَاهِ كَارِيَاں

Qawm-e-Lūt kī Tabāh Kāriyān

ABUSES OF THE PEOPLE OF LUT

This booklet was written by Shaykh-e-Tariqat Amīr-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ in Urdu. The translation Majlis has translated this booklet into English. If you find any mistake in the translation or composing, please inform translation Majlis on the following postal or email address and gain reward [Šawāb].

Translation Majlis (Dawat-e-Islami)

Alami Madani Markaz, Faizan-e-Madina, Mahalla Saudagran,
Old Sabzi Mandi, Baab-ul-Madina, Karachi, Pakistan

Contact #: +92-21-34921389 to 91
translation@dawateislami.net

Transliteration Chart

ء	A/a	ڑ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ث	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v,
ت	T/t	ش	Sh/sh		W/w
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ه / و / ة	Ĥ/ĥ
ث	Š/š	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Ẓ/ẓ	ـَ	A/a
ح	Ḥ/ḥ	ع	‘	ـُ	U/u
خ	Kh/kh	غ	Gh/gh	ـِ	I/i
د	D/d	ف	F/f	وِمدہ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	یِمدہ	Ī/ī
ذ	Ẓ/ẓ	ک	K/k	امدہ	Ā/ā
ر	R/r	گ	G/g		

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

ABUSES OF THE PEOPLE OF LUT*

Read this treatise (52 pages) to the end even if Satan induces you to laziness. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, You will tremble with fear of the Reckoning Day.

Excellence of Ṣalāt-‘Alan-Nabī ﷺ

It’s stated by the beloved Prophet of Allah **عَزَّوَجَلَّ**, ‘No doubt! The person more nearer to me among all other people on the Reckoning Day will be the one who would send Ṣalāt upon me more than anybody else.’ (*Jāmi’ Tirmizi*, pp. 27, vol. 2, Ḥadiṣ 484)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Nephew of the Prophet Ibrāhīm Khalīlullāh

Sayyidunā Lūt **عَلَيْهِ السَّلَامُ** was the nephew of Sayyidunā Ibrāhīm **عَلَيْهِ السَّلَامُ**. He **عَلَيْهِ السَّلَامُ** was the Prophet of

* This speech was delivered by Amīr-e-Ahl-e-Sunnāt (on 29 Zul-Qa’dah 1432 A.H. / 27-10-2011) in Faizan-e-Madina, the global Madani Markaz of Dawat-e-Islami, the global non-political movement for preaching of Quran & Sunnah. It’s being published with amendments and additions. [Majlis Maktaba-tul-Madina]

‘Sodom.’ He عَلَيْهِ السَّلَام had migrated to Syria with Ibrāhīm عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام and had served Ibrāhīm عَلَيْهِ السَّلَام extensively. He was bestowed with Prophethood by virtue of the prayer asked by Ibrāhīm عَلَيْهِ السَّلَام. (Nūr-ul-‘Irfān, p. 255)

Satan was the First to Get Sodomy

Committed on Earth

Satan was the first to get sodomy committed in the world. He came to the people of Sayyidunā Lūt disguising himself as ‘Amrad-e-Ḥasīn’ i.e. beautiful attractive lad. He got people enticed towards him and eventually succeeded in getting the immoral act done. They got such a taste of it that they turned habitual of this sinful act and affairs reached to such an extent that they began to satisfy their desires with men instead of women. (Extracted from Mukāshafa-tul-Qulūb, p. 76)

Sayyidunā Lūt عَلَيْهِ السَّلَام Admonished

The words of admonition which Sayyidunā Lūt عَلَيْهِ السَّلَام delivered to his people while forbidding them from this awful act have been mentioned in verse 80-81, Sūrah al-A’rāf, part 8 as:

أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٨٠﴾ إِنَّكُمْ

لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ ۖ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨١﴾

What! You commit the shameful acts which no one in the creation has ever done before you? You go towards men with lust leaving the women! In fact, you have transgressed the limits.

[Kanz-ul-Īmān (Translation of Quran)]

Instead of bowing the head with shame on hearing the advice of Sayyidunā Lūt عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ that would be securing them in the worldly life and the afterlife, the shameless people dare made the reply which has been described in verse Number 82, Sūrah al-A'rāf, part 8 in these words:

وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِّنْ قَرْيَتِكُمْ ۖ إِنَّهُمْ

أَنَاسٌ يَّتَطَهَّرُونَ

His people had no answer other than to say, ‘Deport them out of your colony; these people wish purity.’

[Kanz-ul-Īmān (Translation of Quran)]

A Terrible Torment Descended onto the People of Lūt

When the insurrection and habit of sodomy of the people of Lūt exceeded the limit of admonition, the torment from Allah عَزَّوَجَلَّ descended. Hence, Sayyidunā Jibrāil عَلَيْهِ السَّلَامُ accompanied by some angels came to Sayyidunā Lūt عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ in the appearance of ‘Amrad-e-Ḥasīn.’

Sayyidunā Lūt عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ became thoughtful with a view to the gracefulness of these guests and the lust of his people.

After some time, the depraved people encircled the magnificent house of Sayyidunā Lūt عَلَيْهِ السَّلَامُ and started climbing up the wall with lustful intent of committing sodomy with these guests. Sayyidunā Lūt عَلَيْهِ السَّلَامُ admonished these people earnestly, but they didn't give up their awful intent. Having seen him thoughtful and dejected, Sayyidunā Jibrāil عَلَيْهِ السَّلَامُ said, 'O the Prophet of Allah عَزَّوَجَلَّ! Do not be dejected. We are angels and have descended with a divine torment for these evil-doers. You take the true believers and your family members with you and go far away from this town before dawn. Be careful! That, no one should look back towards the town otherwise he will also fall prey to that torment.'

Hence, Sayyidunā Lūt عَلَيْهِ السَّلَامُ went away from the town with his households and the true believers. Then, Sayyidunā Jibrāil عَلَيْهِ السَّلَامُ soared towards the sky having lifted all five towns of that city onto his wings. After reaching a certain altitude, he عَلَيْهِ السَّلَامُ dropped those towns upside down onto the earth. Then, stones rained so forcefully over them that even their dead bodies got shattered.

Exactly at the time when this city was getting upside down, one of the wives of Sayyidunā Lūt عَلَيْهِ السَّلَامُ whose name was 'Wā'ilāh' and who was in fact a hypocrite and had affection for evil-doers of the nation, looked back and uttered, 'Ah, my people!' Whilst she was standing after saying this, a stone of the divine torment fell onto her also and she died. It's stated in verse number 83-84, Sūrah al-A'rāf, part 8:

فَأَنجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ ۖ كَانَتْ مِنَ الْغَابِرِينَ ﴿٨٢﴾ وَأَمْطَرْنَا عَلَيْهِمْ

مَطَرًا ۖ فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٨٣﴾

We rescued him and his family, except his wife - she became of those who stayed behind. And We poured rain upon them; so look what sort of fate befell the culprits!

[Kanz-ul-Īmān (Translation of Quran)]

Every stone that rained over the debauched people bore the name of the person who got killed by that stone. *(Extracted from 'Ajāib-ul-Quran, p. 110-112) (Tafsīr Ṣāwī, pp. 691, vol. 2)*

The Stone Pursued!

At that time, a trader from amongst the people of Sayyidunā Lūt was in Makka-tul-Mukarramah for business purpose. The stone bearing his name reached there, but angels held it back by saying that it's the Ḥaram of Allah عَزَّوَجَلَّ. Hence, that stone remained suspended between the earth and the sky for 40 days outside the Ḥaram. Having finished the dealings, as soon as the trader came out of Makka-tul-Mukarramah and left the Ḥaram, the stone fell onto him and he died on the very spot. *(Mukāshafa-tul-Qulūb, p. 76)*

Pig is Sodomite

The renowned commentator of the Holy Quran, Ḥakīm-ul-Ummat, Mufti Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْحَقَّانِ has stated,

‘Immorality is that sin which is even disliked by intellect. Although Kufr (unbelief) is the worst grave sin, but Allah عَزَّوَجَلَّ hasn’t called it immorality as human instinct doesn’t feel revulsion from it. Many so-called wise people are committing it, but sodomy is such an awful thing that even animals do abhor it except the pigs. Sodomy with boys is absolutely Ḥarām (prohibited). The person who denies its prohibition is Kāfir (unbeliever). Luṭī i.e. a sodomite doesn’t remain capable for woman.’ (*Nūr-ul-‘Irfān*, p. 255)

The Most Disliked Sin in the Court of Allah عَزَّوَجَلَّ

Sayyidunā Sulaymān عَلَيَّهِ السَّلَام once asked Satan, ‘Which sin is most disliked by Allah عَزَّوَجَلَّ?’ Iblis said, ‘The sin which is most disliked by Allah عَزَّوَجَلَّ is the sodomy of man with man and that of woman with woman.’ (*Rūḥ-ul-Bayān*, pp. 197, vol. 3)

One of the admonitory Aḥādīṣ of the beloved and blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in this regard states, ‘If a man commits sex with a man, both of them are fornicators and if a woman commits sex with a woman, in this case both are adulteresses.’ (*Sunan-ul-Kubrā*, pp. 406, vol. 8, Ḥadīṣ 17033)

Three Categories of Homosexuals

It has been reported by Sayyidunā Abū Sa’īd Khudrī رَضِيَ اللهُ تَعَالَى عَنْهُ that some people shall be called ‘Lūṭīyyah’ in the last era and they shall be of three types:

1. Those that will only gaze lustfully at the faces of beautiful lads and will talk to them (despite of feeling lust).
2. Those that will shake hands with them (out of lust) and will hug as well.
3. Those that will commit sodomy with them.

Allah's **عَزَّوَجَلَّ** curse is for all of them, except those who will repent of. (So, Allah **عَزَّوَجَلَّ** will accept their repentance and they shall be secured from the curse). (*Al-Firdaus bimā Šaur-ul-Khaṭṭāb*, pp. 315, vol. 2, *Hadiš* 3425)

Smouldering Corpses

Once in a jungle, Sayyidunā ‘Īsā Rūḥullāh **عَلَيْهِ السَّلَام** saw that a man was on fire. He **عَلَيْهِ السَّلَام** tried to quench the fire with water, but the fire acquired the form of Amrad. Sayyidunā ‘Īsā Rūḥullāh **عَلَيْهِ السَّلَام** requested in the court of Allah **عَزَّوَجَلَّ**, ‘O Allah **عَزَّوَجَلَّ**, turn them back to their initial state so that I may ask them about their sin.’

So, man and the beautiful lad came out of fire. The man said, ‘O Rūḥullāh **عَلَيْهِ السَّلَام**! **عَلَيْ نَبِيِّنَا وَعَلَيْهِ السَّلَام** I established friendship with this Amrad. Alas! On Friday night, being overcome by lust, I committed sodomy with him, and repeated the same act next day as well. One of the pious person reminded me about the fear of Allah **عَزَّوَجَلَّ**, but I didn’t heed to it. Then both of us died. Now, becoming fire, we do scorch each other, in turn and this chastisement of ours will continue till the Reckoning Day.’

الْعِيَاذُ بِاللّٰهِ تَعَالٰی (May Allah عَزَّوَجَلَّ give us shelter!). (*Nuzḥa-tul-Majālis*, pp. 52, vol. 2)

Amrad Also Deserves Hell!

Beware of the attack of Satan enticing you to develop friendship with Amrads! The intention might be straight in the beginning, but Satan has powers to take over. It is very difficult to refrain from the sin of casting sinful eye and touching the body with lust for those who make friendship with the Amrads. Remember! Amrad will also be sinful and deserve Hell if he allows sodomy on his own will, or in greed of money or employment etc.

In the Cemetery of the People of Lūt

It has been reported by Sayyidunā Waki' رَضِيَ اللهُ تَعَالٰی عَنْهُ, 'The person who will be committing the act like that of the people of Lūt (i.e. sodomy) and will die without repentance, he will be transferred to the cemetery of the people of Lūt after burial and he will be resurrected with the people of Lūt.' (i.e. he will resurrect on the Reckoning Day with the people of Lūt).

(*Ibn 'Asākir*, pp. 406, vol. 45)

Punishment of Sodomite in this World

According to Ḥanafī doctrine, the punishment for a sodomite is to drop a wall over him or to make him fall upside down from a high elevation making a downpour of stones over him thereafter or to detain him till he dies or commit repentance or

if he has committed this evil act a few times, the sultan of Islam should kill him. (*Durr-e-Mukhtār, Rad-dul-Muhtār, pp. 43-44, vol. 6*) It's not permissible for the masses to implement these punishments; only the Islamic ruler will execute.

How is it to Consider Sodomy Lawful?

Let's consider two questions and their answers taken from page 397-398 of the book 'Kufriyāh Kalimāt kay Bāray mayn Suwāl Jawāb' comprising of 692 pages, published by Maktaba-tul-Madina, the publishing organ of Dawat-e-Islami.

Question: Will a person remain Muslim if he considers sodomy permissible or calls it permissible?

Answer: No. He will turn Kāfir. Islamic jurists have stated, 'Whoever denied the prohibition of Ḥarām-e-Ijmā'i (consensual Ḥarām) or doubted in its prohibition is a Kāfir. Examples of such Ḥarām acts are wine, fornication, sodomy, interest etc.' (*Minh-ur-Rauḍ, p. 503*)

Imām-e-Aḥl-e-Sunnāt Maulānā Shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has commented about the person who considers sodomy as permissible, 'A person who considers sodomy as Ḥalāl is Kāfir.' (*Fatāwā Razawīyāh, pp. 694, vol. 23*)

To Say 'Would that Sodomy is Lawful' is Profanity

Question: What is the ruling for a person who doesn't consider it permissible, but wishes, 'Would that sodomy is lawful!'

Answer: This longing is also Kufr. It's mentioned on page 208, volume 5 of '*Al-Baḥr-ur-Rāiq*': It's Kufr to desire for permissibility of those Ḥarām acts which had never been permissible; for example, would that oppression, fornication, unjust assassination are permissible.

Marvel of an Imām

O the devotees bearing yearning for neighbourhood of the beloved and blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Jannat-ul-Firdaus by the Benevolence of Allah عَزَّوَجَلَّ! The control on eyes is vital as misuse of eyes is the first step towards this dreadful sin. Let's see a glimpse of the abuse of immoral sight:

Ḥāfiẓ Abū 'Amr was teaching Quran in a Madrasaḥ (Islamic seminary). Once, a beautiful lad came to read. The Ḥāfiẓ forgot the whole Quran just as he looked at him with a debauched eye. He repented a lot and whilst weeping, he came to the court of a renowned Tābi'ī¹ saint Sayyidunā Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي and implored for prayer telling him the incident. Sayyidunā Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي said, 'Get the honour of performing Hajj this very year. Pay visit to the Masjid-ul-Khayf in Mina and ask the Imām of that Masjid to supplicate for you.'

So, the ex-Ḥāfiẓ offered the Hajj and reached Masjid-ul-Khayf before Ṣalāt-uz-Zuḥr where an elderly Imām with his refulgent

¹ A Tābi'ī is that saint of Islam who had seen any companion of the beloved and blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

face was sitting inside the arch amongst the cluster of the people. A grand personality came after a while. Everybody stood up for welcome including the Imām and he also joined the circle. Azān was called and the people dispersed having offered Ṣalāt-uz-Zuḥr.

Having found the Imām alone, the ex-Ḥāfiẓ moved forward. After offering Salām and kissing his hands out of reverence, he then requested to pray for him after describing his issue. Amazingly the memorization of the whole Quran restored to ex-Ḥāfiẓ as soon as the Imām prayed for him. The Imām asked, ‘Who gave you my link?’ Ḥāfiẓ replied, ‘Sayyidunā Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي gave me your address.’

Then Imām said, ‘Okay! He revealed my secret and so now I am going to reveal his secret. Listen! The person for whom everybody stood up out of respect before Ṣalāt-uz-Zuḥr was Sayyidunā Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي. He comes daily from Basra to Mina to offer Ṣalāt-uz-Zuḥr in Masjid-ul-Khayf by virtue of his marvel.’ (Taken from *Taḏkira-tul-Auliya*, pp. 40, vol. 1)

May Allah عَزَّوَجَلَّ have mercy on him and may He forgive us without holding accountable for his sake!

آمِينَ بِجَاوِزِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

A Cause of the Loss of Memory

O the devotees of the Holy Prophet bearing yearning for sighting of Madinah! Did you notice? The loss of memory might occur by casting a lustful gaze towards an Amrad.

Nowadays, the complaint of poor memory is common and a significant number of Huffāz is suffering from the weakness of memory and several are made to forget the whole Quran (it's better to say, *'Have made to forget'* instead of saying *'has forgotten Holy Quran or a verse of it'*).

Immoral sighting and watching films and dramas on T.V. are sinful and Harām acts leading to Hell. Such acts weaken the memory as well. There are many other reasons for the weakness of memory. So, be careful! In case, if the Manzil¹ of a Hāfiz is weak, it's an ill suspicion to think on one's own accord that it would have happened due to immoral use of eyes and such ill suspicion about a Muslim is Harām and leads to the Hell.

Devastation of Two Mūazzinīn Who Were Paedophile

O the devotees of Madinah who are desirous of security for your faith! Even if one does not reach the extreme of sodomy, lustful sighting and developing friendship with Amrad may also lead to loss of faith in Islam. Go through a heartbreaking account and tremble with fear of Allah عَزَّوَجَلَّ:

¹ There are seven Manzils in the Holy Quran.

Sayyidunā ‘Abdullāh Bin Aḥmad Mūazzin رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated, ‘I was engaged in the Ṭawāf of the Ka’bah, when my eyes gazed at a person who was embracing the cloth of the Ka’bah repeating the same Du’ā (over and over again) that, ‘Yā Allah عَزَّوَجَلَّ, make me leave this world only as a Muslim (i.e. I die as a Muslim).’ I asked him, ‘Why do you not ask for something else?’

He replied, ‘I had two brothers. My eldest brother called Azān at the Masjid for 40 years without any wages for it (i.e. he volunteered for it). When the time of his death approached, he asked for the Quran. We gave it to him so that he can reap the blessings from it.

Nevertheless, taking the Quran in his hand, he said that you all be witness that I renounce all the beliefs and the orders of the Quran, and accept Christianity. Then he died. My other brother also called Azān voluntarily at a Masjid for 30 years, but he also accepted Christianity at the time of his death and died. Therefore, I am very anxious about my ending, and always make Du’ā to have a favourable end (i.e. death whilst bearing faith in Islam).’

Sayyidunā ‘Abdullāh Bin Aḥmad Mūazzin then asked, ‘After all, what sins did both of your brothers commit.’ He replied, ‘They were interested in non-Maḥram women and would gaze (lustfully) at the Amrads.’ (*Rauḍ-ul-Fāiq*, p. 17)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

The Flesh of the Face Fell off

Somebody asked a saint رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ having sighted him during dream, مَا فَعَلَ اللهُ بِكَ ‘How did Allah عَزَّوَجَلَّ treat you?’ He said, ‘I was presented in the court of Allah عَزَّوَجَلَّ and the counting of my sins was commenced. I kept confessing and sins were kept getting pardon. Then I got silent over a sin out of shame and in no time, the skin and flesh of my face all fell off.’ The person who saw the dream asked, ‘Which was that sin?’ He said, ‘Ah! Once, I glanced at an Amrad lustfully.’ (Kimiya-e-Sa’adat, pp. 1006, vol. 2)

Casting a Lustful Eye on Clothes is Also Ḥarām

O the Islamic brothers who bear fear of Allah عَزَّوَجَلَّ and keep devotion for the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Get trembled! If the consequences of looking at Amrad with lust is so horrific, how much severe will be the divine torment for committing sodomy!

It’s written on page 442, volume 3 of the book ‘Bahār-e-Sharī’at’ comprising of 1197 pages, published by Maktaba-tul-Madina, the publishing organ of Dawat-e-Islami, ‘When a boy is at the stage of adolescence and isn’t beautiful, then same rulings are applicable as regards to casting eyes at him which are applicable when looking at a man, but if he is beautiful then rulings which are applicable for looking at a woman will apply, that is, it’s Ḥarām to cast eyes lustfully on such an adolescent; but if there exists no lust then it’s permissible to look at him and to avail his company in solitude.

The meaning of ‘*there exists no lust*’ is that the person who casts eyes on him is dead sure that casting eyes on him will not create lust; otherwise he must not cast eyes if he has even a doubt of lust. Invoking of desire of taking a kiss is also a symptom of lust.’ (*Rad-dul-Muhtār*, pp. 602, vol. 9)

Remember! Not only casting eyes on Amrad’s face with lust is a sin, but in spite of keeping eyes down, if the sight goes to Amrad’s chest or to his arms or legs or even to his dress and creates a lustful feeling, then even to cast eyes on these organs or dress is a sin and a Ḥarām act leading to the Hell.

If the heart longs for casting eyes on Amrad over and over again and the heart doesn’t want to leave that place due to lustful feelings, one should depart immediately; if **مَعَاذَ اللَّهِ** he looks at him in spite of lust or stays there then he is sinner and deserves Hellfire.

The Strike of a Horrific Snake

A saint **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** was sighted in dream after his death in such a condition that half of his face was black. When the reason of it was asked, he said, ‘Just as I passed over Hell while going towards heaven, a horrific snake turned up and said while striking severely on my face: ‘You looked at an Amrad with lust on so-and-so day, this is the torment of that sinful sighting. I would’ve tormented more if you had looked (at Amrad) more.’

(*Taḏkira-tul-Auliya*, pp. 64, part 1)

Different Lustful Conducts

O the devotees of the Holy Prophet who bear earnest desire to behold the refulgent smiling face of the Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ on the Reckoning Day! Just contemplate. When the consequences of casting eyes with lust is so horrific then how much lethal would it be to enjoy the smile of Amrad with lust and to smile in front of him with a lustful feeling in order to make him smile as well!

Further, following affairs with Amrad are also Ḥarām: To make friendship and to play jokes with him, to take a lustful taste out of his restlessness by teasing and annoying him, to make him ride on a bicycle either in front or behind, to cling to him, to shake hands with him, to hug, to touch one's body with him, to get one's head, leg, waist etc. pressed by him, to take support of his hand while walking, sitting and standing up during illness, to keep him at service during illness, to appoint him as a servant at one's house, to make him fall having squeezed while joking, to walk by catching his hand or by keeping one's hand over his shoulder, to sit near him in congregation etc., to keep one's knee on his thigh or to keep lying his knee on one's thigh by sitting near to him, مَعَاذَ اللَّهِ to stand by sticking to his shoulder during congregational Ṣalāh in a Masjid etc.

Ruling: It's Wājib during congregational Ṣalāh to stand (in Ṣaf) beside each other shoulder by shoulder such that shoulders are joined firmly, but if Amrad is standing next and if the touching

of shoulders creates lust then one should leave that position else he will be sinful.

The Torment for Kissing

It's said, 'One who takes kiss of a boy (with lust) will be burnt in fire of Hell for five hundred years.' (*Mukāshafa-tul-Qulūb*, p. 76)

O those who can never endure the torment of Hell! O the feeble souls! If you have ever committed lustful sighting or kissing etc. as regards to Amrad then get trembled with fear of Allah عَزَّوَجَلَّ and resort to the merciful court of Allah عَزَّوَجَلَّ. Having performed true and firm repentance, make a resolute commitment of refraining from such kind, but all kinds of sins.

Be warned! Don't be angry with your well wisher who advises for refraining from the friendship of Amrad. At the incitement of Satan, do not lose temper or offer reasoning in order to put impression of your piety on him; it's quite possible that you succeed in getting rid of infamy in this worldly life of few days, but do remember! Allah عَزَّوَجَلَّ is well aware of the affairs of hearts.

Sinful Sighting May Result in Disfigurement

The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Either you will keep your eyes lowered and take care of your sensual organs or Allah عَزَّوَجَلَّ will disfigure your faces.' (*Al-Mu'jam-ul-Kabīr*, pp. 208, vol. 8, *Ḥadīṣ* 7840)

In Grave, Insects will Eat up Your Eye First

Be warned O those who indulge in lustful interactions with women and Amrads! It is mentioned on page 44 of the book '*Naṣīḥataun kay Madanī Phūl*' comprising of 54 pages, published by Maktaba-tul-Madina, the publishing organ of Dawat-e-Islami, '(Almighty Allah ﷻ says O progeny of Adam!) Do not look at what I have declared Ḥarām; the insects will eat up your eyes first (in grave). Remember! You will be held accountable about your sight on Ḥarām and your fondness for it.

In addition, remember! You have to attend my court on the Day of Judgment, because I am never forgetful of your secrets even for a moment. Verily, I know the covert aims of the hearts.'

He Who Cares his Gaze, is Spared from Hellfire

One who keeps his eyes down, suppresses his ill desires and refrains from looking at when encounters Amrads and women, deserves a lot of applaud. In this context, it is mentioned on page 30 of the book '*Naṣīḥataun kay Madanī Phūl*' (Almighty Allah ﷻ says), 'The one who spared his eyes from witnessing the things that I have prohibited, I will bless him a sanctuary from the fire of Hell.'

A Poisonous Arrow of Satan

The beloved Prophet of Allah ﷺ has stated, 'It is a Ḥadiṣ Qudsī (a statement of Almighty Allah ﷻ), 'Gaze is one of

the poison-soaked arrows of Satan; the one who surrenders it out of My fear, I will bless him with such Īmān (faithfulness) the sweetness of which he will feel in his heart.’ (*Al-Mu’jam-ul-Kabīr*, pp. 173, vol. 10, Ḥadīṣ 10362)

Privacy with an Amrad is More Perilous than Seven Beasts

A Tabi’ī saint رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: ‘I consider company of a young devout with a beardless lad more perilous than seven beasts.’ Then he further elaborates that no one should spend night in seclusion with an Amrad in a house. Imām Ibn Ḥajar Makkī Shāfi’ī عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: ‘Considering an Amrad analogous to woman, some scholars of Islam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ have declared seclusion with an Amrad at home, shop or bathroom as Ḥarām. In the similar context there is a Ḥadīṣ of the Prophet Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ declaring, ‘When a person is in seclusion with (unlawful) woman, the third one present there is Satan.’ (*Jāmi’ Tirmidhī*, pp. 67, vol. 4, Ḥadīṣ 2172)

An Amrad is More Perilous than a Woman is!

Sayyidunā Imām Ibn Ḥajar Makkī Shāfi’ī عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated that if there is an Amrad who is more attractive than a woman, there is added risk because there is more probability of debauchery in this case. Therefore, observing seclusion with him is Ḥarām to greater extent. (*Az-Zawājir 'An-Iqtirāf-il-Kabāir*, pp. 10, vol. 2)

In Ḥanafī doctrine, if there is no sexual arousal in company with an Amrad, seclusion is not Ḥarām but the injunction of Ḥarām imposed by some Shāfi'ī scholars delivers us lesson of observing extra cautions in this regard.

17 Satans Accompanying a Single Amrad

Once Sayyidunā Sufyān Ṣaurī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي entered in a bathing spot. A young beardless lad came across him. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said, 'Take him away from me as I observe one Satan with every woman and seventeen Satans with every Amrad.' (*ibid*)

An Amrad is a Blazing Fire

Dear Islamic brothers! May Allah عَزَّوَجَلَّ secure us from the torment of hellfire and protect us from sinful company of Amrads throughout our lifetime.

آمِينَ بِجَاءِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Develop your firm mindset that we will protect ourselves from misuse of eyes and from the perils associated with company of an Amrad. It is mentioned on page 239 of the book '*Ghībat kī Tabāḥkārīyān*' comprising of 504 pages, published by Maktaba-tul-Madina, a publishing organ of Dawat-e-Islami:

Beware! Amrads are fire, only fire. Amrad's proximity, his friendship, joking around with him, wrestling, pulling & hugging can throw you in to Hell. Safety lies in staying away

from an Amrad, even though it is not his fault at all. Also remember to refrain from hurting an Amrad's feeling, but it is also very important to keep yourself away. Do not make seat an Amrad behind you on a motorcycle, nor should you sit behind him as whether the fire is in front of you or behind; its heat will reach you.

Even if you do not have lust, hugging an Amrad could be a source of debauchery. If you do have lust, then hugging, even shaking hands is Ḥarām; the jurists of Islamic law have even declared, 'Looking towards an Amrad with lust is also Ḥarām.'

(Durr-e-Mukhtār, pp. 98, vol. 2) & (Tafsīrāt Aḥmadiyyah, p. 559)

One should protect his gaze from every part of an Amrad's body, even his clothing. If even the thought of him brings about lust, then keep your thoughts away. If his writing or any other belongings that are affiliated with him bring about lust; then protect your gaze from his every belonging. Do not even look at his house. If, meeting with his father or elder brother, brings about his perceptions with lustful inclinations; then do not even look at them.

70 Satans Accompanying an Amrad

Warning us against the cunning and deceitful Satan's perishing whispers, A'lā Ḥaḍrat, Imām Aḥmad Razā Khān عليه رحمة الرحمن has stated, 'A women is accompanied by 2 Satans and an Amrad is accompanied by 70.' *(Fatāwā Razawiyyah, pp. 721, vol. 23)*

Do Not Go Out with Your Nephew if He is an Amrad!

Once a person visited the leading exponent and great leader of millions of Ḥanbalīs Sayyidunā Imām Aḥmad Bin Ḥanbal رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. A handsome lad was also with him. Imām Aḥmad رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ asked the person that who was with him. The person replied, ‘He is my nephew.’ He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ advised him not to bring him to his presence in future and not to go outside with him too in order to save all those from misunderstanding to whom you are a stranger. (*Az-Zawājir*, pp. 12, vol. 2)

Even Pious People Fall Prey

Once Satan told a saint رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ that people like you succeed in escaping from being a victim of worldly riches but I have such a snare of glamour of Amrad through which I succeed in victimizing even the pious people.

Take Cautions Against Perils of Amrad

Dear Islamic brothers! Amrad i.e. a beardless boy is usually attractive for man. In this context, an Amrad is personally guiltless and hurting his feelings is a sinful act. Nevertheless, an adult should observe cautions against him. The holy saints رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ have strictly advised to observe distance from the Amrads.

It is mentioned on page 31-32 of the second volume of the book ‘*Jāhannam Mayn lay Jānay Wālay A’māl*’, comprising of 1012 pages, published by Maktaba-tul-Madina, the publishing

organ of Dawat-e-Islami, ‘Therefore, the pious saints have exaggerated the cautions advising to refrain from even lust less look at Amrad, free interaction, furling and hugging with them (even if there is no sexual arousal).’

Signs of Lust

If a desire arouses to hug or kiss a boy upon seeing him, these are signs of sensual arousal. However kissing an infant where there is no sexual arousal, is not sinful.

Twelve Madanī Pearls to Control Sensual Desires

1. Looking at is Ḥarām if sensual arousal takes place on seeing a beardless person or one having beard or on seeing an animal.
2. It is impermissible and sinful to see the genital organs and the scenes of mating of cattle, animals, birds, and even that of the insects and flies out of lustful desire. On such occasions, divert your gaze and also move away from the scene as soon as symptoms of such happenings are taking place.
3. All those who deal in livestock e.g. cattle, fowls and poultry need to be careful from this point of view.
4. If it causes sensual arousal in congregational Ṣalāh, do not stand beside an Amrad in Ṣaf.
5. During congregations and Dars etc., do not sit close to an Amrad.

6. If an Amrad approaches you in a congregation or in congregational Ṣalāh and if there is risk of sensual arousal, do not move him away; instead you yourself move away if the Ṣalāh has not yet started.
7. A person who is aroused sexually on seeing an Amrad, it is Wājib for him to prevent his sight from Amrad and he should avoid visiting those places where interaction with Amrads is likely.
8. It is not suitable to let even a non-Amrad sit in such a way on front or back of a bicycle, when there is possibility of knee touching with his thighs.
9. It is Ḥarām to make anyone sit on front or back of bike or bicycle out of lust.
10. While riding a bike, safety lies in keeping a thick shawl etc. in between so that there remain no physical contact of any body part with each other and body warmth of one cannot conduct towards the other. Despite all these cares, if one feels sensual arousal even then, he should stop the bike and get apart otherwise he will be sinner.
11. Sitting of three people on a bike with a firm physical contact [without any gap in between] is a highly abhorring act; it is also prohibited as per traffic laws of Pakistan due to potential for accident.
12. Avoid penetrating into throng of people or a queue where due to rush, people have to stick with each other on front

and back. If it causes sensual arousal, this act is Ḥarām. Keep in mind! Considering oneself secured from Satan is an indication that Satan has taken over.

No One should Penetrate in Crowd

It is advisable for an Amrad to draw him out from a queue or a crowd where there is a back push. In situations where people are in close physical contacts due to thronging conditions, an Amrad should not penetrate himself in this crowd so that someone else may not be sinful due to him. On occasions where there is a huge gathering of people due to distribution of something or to behold or meet a person, under such conditions everybody whether he is Amrad or not should avoid entering.

Everybody knows that entering into the Holy Ka'bah is a highly blessed ritual but even for such occasions, advising to avoid penetrating into the crowd, Ṣadr-ush-Sharī'ah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'If a strong man remained secured (from being crushed whilst entering into the Holy Ka'bah) but he would have teased others by shoving and this is not permissible.' (*Bahār-e-Sharī'at*, pp. 1150, vol. 1)

It is proven that the Ḥajar-e-Aswad was kissed by the beloved Prophet, but restricting from entering into throng and rushed conditions, A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'So, neither tease others nor let yourself crushed, instead..... signal towards it by your hands and then kiss the hands. (*Fatāwā Razawīyyah*, pp. 739, vol. 10)

Overall, we must avoid entering the crowds so that no one may get teased due to us. I have personally witnessed several sensible Islamic brothers that they take a side from throngs and stay away at a distance. Everybody should adopt similar good practices. If, by chance, one gets trapped in a crowd, he should try to eject prior to start of push-pull but whilst ejecting out, he should avoid teasing the others.

Imām-e-A'zam's Conduct as Regard to Amrad

When Sayyidunā Imām Muhammad رَحْمَةُ اللهِ الصَّمَدِ went to Imām-e-A'zam Abū Ḥanīfah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ for getting religious schooling, he was a beardless attractive lad (Amrad-e-Ḥasīn). Sayyidunā Imām-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ advised him to first learn the Holy Quran by heart.

After one week, the disciple revisited for religious learning. Imām Abū Ḥanīfah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said to him, 'I had suggested you to first learn Quran by heart but you have again come to me!' In reply the disciple said, 'I have come to you after accomplishing your order of learning Quran by heart.'

Hearing this, Imām-e-A'zam got inspired by his intellectual calibre and strong memorizing power. But in order to reduce the attractiveness, Imām Abū Ḥanīfah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ advised the father of his disciple to get shaved the head of his son and dress him in old threadbare clothes. When he came back after shaving his head, even then, Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ used to make him seat behind the pillar or towards his back out of fear

of Allah ﷻ in order to skip even the possibility of a glance.
(*Minal-Manāqib lil-Kardarī*, pp. 147, 155, vol. 2 - *Rad-dul-Muhtār*, pp. 603,
vol. 9) (*Shazārat-uẓ-Ẓuhb Ibn 'Ammād*, pp. 17, vol. 2)

Ānkhaun mayn sar-e-Hashr naḥ bḥar jāye kaḥin āg
Ānkhaun pay miray bhāī lagā Qufl-e-Madīnaḥ

*To prevent filling of fire in the eyes on the Reckoning Day,
O brother! Apply Qufl-e-Madīnaḥ on your eyes*

(*Wasāil-e-Bakhshish*, p. 116)

Identification of an Amrad

From above faith thriving narration, the teachers as well as the Amrads should learn admonitory lesson. Usually an Amrad is unconscious of his effect as an Amrad. Those whose beard has not densely grown to cover the complete section of countenance substantially usually fall in the category of Amrad.

Some people remain Amrad even at the age of 22 years and a few are even those whose beard does not grow densely on their full face even up to the age of 25 years or more rendering them Amrad. However, besides an Amrad, if sensual arousal is stirred by visual contact with elder brother of an Amrad or his father or even if with his grandfather and heart wishes to look at him again and again due to lustful desire, a recurrent lustful sight of that person is Harām, even if he is an aged man.

Daykhnā ḥay to Madīnaḥ daykhiyay
Qaṣr-e-Shāhī kā nazārah kūch naḥin

*If you are committed to behold see something,
then behold Madīnaḥ as
The sighting of lofty majestic castles is nothing*

Legitimacy of Gift Sharing With an Amrad

Let's read a question-answer mentioned on page 330 of the book '*Parday kay Bāray mayn Suwāl Jawāb*' comprising of 397 pages, published by Maktaba-tul-Madina, a publishing organ of Dawat-e-Islami:

Question: Out of lustful desire, how is it to promote intimacy and friendship with an Amrad by virtue of gifts and feasts?

Answer: Such a friendship is impermissible and Ḥarām. Jurists of Islamic law have warned up to the extent, 'Looking at an Amrad lustfully is Ḥarām.' (*Durr-e-Mukhtār*, pp. 98, vol. 2) & (*Tafsīrāt Aḥmadiyyaḥ*, p. 559) And sharing gift or arranging feast for an Amrad out of lust is Ḥarām and leads to the Hell.

Nineteen Madani Pearls of Caution to be

Observed by an Amrad

(Do not annoy your parents or the family members by observing following cautions when there is no Shar'ī requirement).

- ❖ Safety for lad lies in refraining from company of one who is elder than him. These are very critical times and مَعَاذَ اللَّهِ عَزَّوَجَلَّ nowadays the terrible news of lustful relations

between father & daughter and between real brothers are also heard.

- ❖ Of course every elder is not evil minded towards young but still take care of yourself and do not invite risk for you and the elder one by making friendship with elderly.
- ❖ The adult Amrads should also be cautious against making themselves a toy in the Satan's hands by playing intimately with each other or lifting, dropping and hugging each other. Such acts committed by an Amrad out of lust are also Ḥarām.
- ❖ Without any religious requirement, do not become over courteous towards your elders as it can toss you in some tribulation.
- ❖ Be alert if you observe an elder person, even if he is your teacher, showing extra care and intimacy with you and frequently lending you the gifts and praising you without any basis and calling you 'younger brother.'
- ❖ Amrads (i.e. those having age less than 22 years or those who are Amrad-e-Ḥasīn even after crossing 25 years or more) are not allowed to travel in Madanī Qāfilāḥ. If an elder Islamic brother insists to travel in Madanī Qāfilāḥ by offering you the travelling expenses then remind him rules of Madanī Markaz and even after that, if he is insisting, then be extra careful as regard to such an elder.

- ❖ Avoid company with elder Islamic brothers but at the same time do not indulge in false impression thereby committing backbiting, blaming and acts that are harmful for Madanī environment and thus putting the afterlife at risk.
- ❖ Avoid hugging the people on Eid festivals but do not misbehave anybody; avoid interaction tactfully. An Amrad should not hug another Amrad also.
- ❖ Except that of parents and grandfathers, do not massage head or legs of any elder person. Also, never let any Islamic brother squeeze your feet or kiss your hands.
- ❖ Avoid seclusion with every elder even if he is pious, even if he is your relative, even if he is your teacher. An Amrad should also avoid seclusion with other Amrad. Father and real brother are exceptions provided any other negative factor is not there.
- ❖ In Madrasah or any other place where people sleep in gathering, it is advisable for an Amrad as well as for an elder to use an extra shawl as sarong whilst sleeping. Observe Purdah within Purdah (double the veil) and keep sufficient distance between each other. If possible, place a pillow or a bag in between as a shield.

Make it your habit to sleep observing double veil for lower body at your home, even when you are alone. Observe similar cautions whilst sleeping in Madanī Qāfilah and congregations.
- ❖ Observe Purdah within Purdah whenever you sit down.

- ❖ Avoid makeup. In the light of parable of Imām Abū Ḥanīfah رَحْمَةُ اللهِ تَعَالَى mentioned earlier, it is better to keep the head of Amrad shaved and if he wants to keep Zulfayn [Sunnāh hair style] with intention of practicing the Sunnāh, it is recommended to keep these up to half of ears only.
- ❖ Instead of wearing attractive long ‘Imāmaḥ bearing embroidered borders, it is recommended to wear a simple smaller ‘Imāmaḥ of low priced cloth roughly instead of tight twists that look attractive.
- ❖ Do not affix Na’l-e-Pāk [a symbol of blessed footwear of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ] as it may attract people towards you and one may indulge in sinful sighting.
- ❖ Never apply face cream and face powders.
- ❖ If it is needed to use spectacles then simple low priced glasses are advisable. Do not become a cause of lustful gaze onto you by other people using an attractive metallic frame for your spectacles.
- ❖ It is good to avoid fouling smell. So apply perfume but it should be the one whose aroma does not spread.
- ❖ Avoid all such Mubāḥ (an act doing which neither bears Ṣawāb nor sin) acts which may attract people towards you and indulge in sinful sighting مَعَآذَ اللهِ. As an example, avoid wearing pressed clothes. (Keep in mind that Imām A’zam ordered for head-shaving of his student and for wearing of threadbare dress).

A Madanī Request: Teacher and parents ought to motivate Amrads to avoid embellishment in the light of the aforementioned Madanī pearls.

Recitation of Na’at by an Amrad

Amrads should better avoid reciting Na’ats in gatherings. In this context, it is mentioned on page 545 of ‘*Malfūzāt A’lā Ḥadrat*’ comprising of 561 pages, published by Maktaba-tul-Madina, the publishing organ of Dawat-e-Islami:

Question: How is it if Amrads are present in the choir of Na’at reciters?

Answer: Not recommendable. (*Malfūzāt A’lā Ḥadrat*, p. 545) Would that Amrads recite the Na’at in solitude or at homes among family members only. إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ There will be exponential increase in blessings in this case. When an Amrad recites Na’at publicly sometimes it becomes very difficult for some people to avoid casting lustful sight unto him and in addition, there is a sort of stimulating factor in rhyme and rhythm. For a true devotee of the beloved and blessed Prophet, there is an extraordinary pleasure in reciting Na’at in seclusion.

Dil mayn hō yād tayrī gaushah-e-tanhāi hō

Phīr to khalwat mayn ‘ajab anjuman ārāi hō

*May your remembrance prevail in my heart during solitude!
So that my seclusion may blossom with your holy presence*

Punishment of Masturbation

Masturbation by man or woman is Ḥarām. Curse has been declared in Ḥadīṣ Mubārak for committing it. The torment of seven (types of) sinners has been mentioned in the Ḥadīṣ reported by Shaykh Abul Laiṣ Samarqandī عَلَيْهِ رَحْمَةُ اللَّهِ الْعَوَى, one among these is the masturbator.

On the Day of Judgment neither will Allah عَزَّوَجَلَّ cast His merciful sight on that person nor will He عَزَّوَجَلَّ purify him; instead he will be ordered to enter the Hell. (*Tanbīh-ul-Ghāfilīn*, p. 137)

A'lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ, whilst answering a query, has stated, 'He (the masturbator) is a sinner and an offender. Due to repeated sinning, he has committed grave sin. He is a transgressor.'

He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى further stated, 'Those who masturbate, if died without repentance, will be resurrected on the Day of Judgment in such a state that their palms will be pregnant and as such they will be disgraced in front of huge gathering of people. (*Fatāwā Razawiyyah*, pp. 244, vol. 22)

Spoiled Youth

Woe to the terrifying flood of sins! The storm of immodesty and nudeness, co-educational system, mix gatherings of men & women, movies on T.V. and internet, dramas and sex arousing scenes, sex stimulating articles in magazines and periodicals, all these contributors have made youth of today crazy.

It is reported by Sayyidunā Zāid Bin Khālid رَضِيَ اللهُ تَعَالَى عَنْهُ, ‘الشَّبَابُ شُعْبَةٌ مِنَ الْجُنُونِ’ meaning: ‘Adolescence is a phase of insanity.’ (*Musnad-ush-Shahāb*, pp. 100, vol. 1, Ḥadīṣ 116)

Satan has firmly gripped the youth of these times. Even those who are apparently regular in offering Ṣalāḥ and abiding by Sunnah are wandering for quenching their lustful desires. The society has erected a big hindrance in his marriage due to nasty customs.

It is now a big trial! But great men do not surrender. One should observe patience to win the reward; greater the intensity of lustful desire, greater would be the Ṣawāb on observing patience. If unlawful methods were adopted to fulfil the lustful desires, one will suffer harm in both worldly life and the afterlife and will deserve hellfire. Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘Pursuing the lustful desires even for a moment can plunge into prolonged grief.’ (*Az-Zuḥd-ul-Kabīr lil Bayḥaqī*, pp. 157, Ḥadīṣ 344)

Message of Modesty

Whilst describing this all, the heart is thumping and the pen is trembling due to modesty but these lines cannot be blamed immodest; instead these are delivering lesson of modesty. Allah عَزَّوَجَلَّ is witnessing everything. Despite believing this fact, those people who commit lustful acts in secrecy as per their misleading perception that they are not being watched, it is a message of modesty.

Ah! Many adolescences (boys and girls) when find their weddings delayed start spoiling their youth by their own hands. In the beginning, such acts provide enjoyment but when the malignant side of this evil is revealed, things have got corrupted beyond repair.

Keep in mind! This act is Ḥarām and sinful. One who commits it has been cursed in a Ḥadīṣ and he deserves the pangs of hellfire. The afterlife is at risk but it severely harms the worldly life as well. This unnatural activity is injurious to health.

After committing this misdeed once, then there is an inner urge to repeat it. **مَعَاذَ اللَّهِ عَزَّوَجَلَّ** If it is repeated a few times, swelling occurs on the organ. The soft and delicate genital veins become weak due to rubbing and muscles become very sensitive. The condition become so worsen that ejaculation commences on just minor lustful sight or even due to imagination of lustful scene. Sometimes it happens that even a minor friction of clothes causes the discharge of semen. Semen is produced by that blood which is left over in the body after providing nourishment to all body organs. When semen will be discharged frequently, how can the blood nourish the whole body? As a result, all the functions of body will suffer.

Twenty Six Bodily Harms of Masturbation

1. Weakening of heart
2. Disorders of stomach,
3. liver,

4. and kidneys.
5. Weak eyesight
6. Hissing sounds in the ears
7. Off mood
8. Fatigued body on awakening from sleep.
9. Joint pain and sticky eyes.
10. Due to thinness of the semen a continuous and uncontrollable discharge. Due to residues of sperm in the urinary tract, there is a consequent inflammation of the tract. Sometimes due to a long stay of the mucus in the tract, it causes injuries in the tract and subsequent pus in it.
11. Some inflammation during urination in the beginning
12. then discharge of fluid
13. then an increase in inflammation.
14. In the later stages it is so severe that it becomes a chronic gonorrhoea (as there is a discharge of mucus in urination) and it makes the life so miserable that one wishes for death.
15. Due to thinness of the semen sometimes there is a discharge of sperm before or after urination and this disease is known as 'spermatic gonorrhoea' which is a root cause of many intensive diseases.
16. Distortion of the organ.
17. Slackness of the organ.

18. Weak root
19. Unfit for marriage.
20. If succeeded in marrying then no chance of childbirth.
21. Backache
22. Pale face
23. Hollowness around eyes.
24. A terrible facial outlook.
25. Tuberculosis (it is a chronic fever that happens due to lungs disorder).
26. Madness

Every Fifth Masturbator Becomes Insane

As per one of the assessment, when causes of T.B. of 1000 patients were explored, it was found that in 414 cases, cause was masturbation, 186 were due to excessive sexual intercourse, and the remaining were due to miscellaneous combined factors. A similar research when conducted on 124 victims of madness, the finding was that root cause of 24 mad people was masturbation (i.e. every fifth masturbator became mad).

Five Spiritual Cures for this Sin

A person, who will act upon the following rituals with good intention and firm faith, will get freedom from the evil of masturbation. **اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ**

1. Anyone (man or woman) who is entrapped in this evil, should first offer two cycles of Ṣalāt-ut-Taubaḥ, then repent earnestly and make a firm commitment of not repeating this act again, and then ask supplication for perseverance from Allah عَزَّوَجَلَّ.
2. Observe fasts excessively, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ the sexual desire will come under control.
3. Keep a regular recitation of 'يَا مُؤْمِنُ' 111 times daily for consecutive forty-one days (recite Ṣalāt-'Alan-Nabī three times before and after it).
4. Before sleep, while lying on bed keep on reciting 'يَا مُمِيتُ' and then go to sleep. إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ Relief will be obtained. (Whilst reciting on your bed, the legs should be folded and not straight).
5. In morning, recite Sūra-tul-Ikhlāṣ eleven times daily (recite Ṣalāt-'Alan-Nabī before and after it thrice or once). Satan along with his army will not be able to entice towards the sin until the reciter himself does not tend to indulge. *(Morning starts from the midnight and continues until the sparkling of first beam of sunlight).*

Six Remedies to Refrain from this Sin

1. Contemplate regarding torments and worldly harms of relations with Amrads, sinful sighting and masturbation and make yourself fearful.

2. One who is overpowered by lust should get married.
3. Staying abroad of married man for the sake of employment or business for more than four months away from wife is perilous for both (husband and wife). It is quite possible that both will indulge in that sinful act thereby ruining worldly life and afterlife.

A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated in Fatāwā Razaviyyah, volume 23 page 388, 'No one should live long on journey without necessity.' It is mentioned in Ḥadiṣ, 'After completion of your affairs, return back from journey at earliest.' (*Ṣaḥīḥ Muslim, pp. 1063, Ḥadiṣ 1927*)

The one who has left his wife behind in his homeland; there is a ruling for him to return back to his homeland within four months (as Amīr-ul-Mūminīn Sayyidunā 'Umar Fārūq A'ẓam رَضِيَ اللهُ تَعَالَى عَنْهُ ordered for the same to the Muslims).

4. Abstain from all those places and activities that stimulate sensual desire e.g. a place where there is a common interaction with Amrads.
5. There is Shar'i Purdah with the following relations: Wife of brother, wives of maternal and paternal uncles, cousin of all sorts. The one is actually a chieftain of the fools who does not avoid interaction with all these and at the same time also complains for high sex arousal. Such a person is analogous to the person who places his hand in blazing fire and then complains for burning of his hands and

shouts for saving his hands. Similar is the case with one who watches movies/drama and listens to the music.

6. Abstain from reading romantic novels, amorous stories, and dirty articles of magazines and newspapers saturated with the photos of women; otherwise it will be too hard and difficult to save oneself from the lustful sighting and excessive sexual desire.

It is a maxim ‘*There is no remedy of a self-purchased disease.*’ (For additional information regarding perils of lustful relations and masturbation, read the brief book ‘*Bahār-e-Shabāb*’ written by Khalīfah A’lā Ḥaḍrat; Shaykh ‘Allāmah Maulānā ‘Abdul ‘Alīm Ṣiddiqī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي, a great scholar of Islam).

*Chup kay lawgaun say kiyay jis kay gunāh
Woḥ khabardār ḥay kyā ḥonā ḥay
Kām zindān kay kiyay aur ḥamayn
Shauq-e-gulzār ḥay kyā ḥonā ḥay
Ary O mujrim-e-bay parwā! Daykh
Sar pay talwār ḥay kyā ḥonā ḥay
Un ko raḥam āye taw āye warnā
Woḥ kaṛī mār ḥay kyā ḥonā ḥay*

*I did the sins secretly from the people, but He hath knowledge
of everything; what will happen!
I did the deeds that suit for fetters and prison; paradoxically I
wish heavens; what will happen!*

*O careless convict! Feel the naked sword that is hovering above
your head; what will happen!*

*If He feels mercy unto me! That is a good luck; otherwise a
severe sentence; what will happen!*

(Ḥadāiq-e-Bakhshish)

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ	صَلُّوْا عَلَى الْحَبِيبِ
أَسْتَغْفِرُ اللّٰهَ	تَوْبُوْا إِلَى اللّٰهِ
صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ	صَلُّوْا عَلَى الْحَبِيبِ

Dear Islamic brothers! Now towards the end of my Bayān, I would like to tell you an excellence of Sunnaḥ and thereafter I will tell you some Sunnaḥs and manners. It is a saying of Prophet Muhammad صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, ‘He who loved my Sunnaḥ, loved me and he who loved me will be with me in Paradise.’

(Ibn ‘Asākir, pp. 343, vol. 9)

*May my heart be a center of your Sunnaḥ O Prophet!
Bless me with your neighbourhood in heavens*

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ	صَلُّوْا عَلَى الْحَبِيبِ
---	---------------------------

Eighteen Madanī Pearls about Naming the Children

❖ Two sayings of the most beloved Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم:

- i. Keep the names on the names of virtuous. *(Al-Firdaus bimā Šaur-ul-Khaṭṭāb, pp. 58, vol. 2, Ḥadīš 2329)*

ii. You will be summoned on the Day of Judgment with your names and those of your fathers, so, allot good names. (*Abū Dāwūd, pp. 374, vol. 4, Ḥadīṣ 4948*)

- ❖ Ṣadr-ush-Sharī'aḥ, Badr-uṭ-Ṭarīqaḥ Shaykh 'Allāmaḥ Maulānā Mufti Amjad 'Alī A'zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي writes in this context, 'A child should be given a good name. In India there are certain people whose names have no meanings or have adverse meanings; such names should be avoided.

It is recommended to name the children on the sacred names of Prophets عَلَيْهِمُ السَّلَام, companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Ṭābi'īn and the pious saints of Islam; there is a good hope that the blessing of these holy names will benefit the child.' (*Bahār-e-Sharī'at, pp. 653, vol. 3*)

- ❖ An infant who is born living or born dead, whether it is intact or not, he should be allotted a name because, on the Judgment Day, he will be resurrected. (*Durr-e-Mukhtār, pp. 153-154, vol. 3 - Bahār-e-Sharī'at, pp. 841, vol. 1*)

Therefore foetus of missed abortion should also be named, it is also mentioned on page 17 of the book 'Awlād kay Ḥuqūq' published by Maktaba-tul-Madina, 'Name the foetus even if it is lost premature otherwise it will be a complainant in the court of Allah عَزَّوَجَلَّ.' It has been stated by Prophet Muhammad صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'Allot name to an immature foetus, Almighty Allah عَزَّوَجَلَّ will increase

the weight of your balance by virtue of that foetus.’ (*Al-Firdaus bimā Šaur-ul-Khaṭṭāb*, pp. 308, vol. 2, Ḥadīš 3392)

❖ Three sayings of the Noble Prophet ﷺ in context of naming as Muhammad:

- i. The person whom a boy was delivered, if he names his child as Muhammad out of devotion for me and to get blessings from my name, he and his son both will enter into the paradise. (*Jam'-ul-Jawāmi'*, pp. 295, vol. 7, Ḥadīš 23255)
- ii. On the Day of Judgment, two persons will be presented in the court of Almighty Allah عَزَّوَجَلَّ and there will be an order for making them enter the paradise. They will say, ‘O Allah عَزَّوَجَلَّ what of our deed has enabled us for paradise? We did not do a single act that deserves paradise!’ Almighty Allah عَزَّوَجَلَّ will say, ‘Go into heavens as I bear a sworn oath that anyone bearing the name Muhammad or Aḥmad will not go to the Hell.’ (*Fatāwā Razawiyyah*, pp. 687, vol. 24) & (*Al-Firdaus bimā Šaur-ul-Khaṭṭāb*, pp. 535, vol. 5, Ḥadīš 9006)
- iii. What is the harm in it for you if you have one Muhammad, two Muhammad’s or three Muhammad’s in your home. (*Tabqāt-ul-Kubrā li Ibn Sa'd*, pp. 40, vol. 5)

After quoting this Ḥadīš, what A’lā Ḥaḍrat رحمه الله تعالى عليه has written is summarised below:

‘This is why I named all my sons and nephews as Muhammad only, at the instant of their ‘Aqīqah¹ then later on, for the sake of care and respect of this sacred name along with identification purpose of these children I assigned them different aliases. الْحَقُّ لِلَّهِ عَزَّوَجَلَّ I still possess five live Muhammad’s while more than five have passed away. (An extract from *Fatāwā Razaviyyah*, pp. 689, vol. 24)

Name of Ḥujjat-ul-Islam Shaykh Sayyidunā Imām Abū Ḥamīd Muhammad Bin Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ الْوَالِي i.e. his own name, his father’s name and his grandfather’s name all were Muhammad that is he was *Muhammad Bin Muhammad Bin Muhammad*.

- ❖ **A Ritual for Conceiving Boy:** Imām ‘Aṭā رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, the respected teacher of Imām Abū Ḥanīfah عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, who was a Tābi’ī has stated, ‘Anyone who wishes that his wife conceive a boy, he should place his hand on the belly of the (pregnant) woman and commit, ‘If it is boy then I named him Muhammad’, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ there will be birth of son definitely.’ (*Fatāwā Razaviyyah*, pp. 690, vol. 24)
- ❖ Nowadays there is a common problem of calling the people with distorted names. Distorting the dear name Muhammad is highly distressful. Therefore, every male may be named Muhammad or Aḥmad but for common

¹ A ritual of sacrificing an animal in gratitude of child birth

use, another name or alias like ‘*Bilāl Razā, Hīlāl Razā, Jamāl Razā, Kamāl Razā, Zaīd Razā*’ etc. may be allotted.

- ❖ Naming the children on the specific names of angels is not correct. So, do not name anybody as Jibrāīl, or Mikāīl. There is a Ḥadiṣ of the Noble Prophet ﷺ mentioning, ‘Do not name on the names of the angels.’ (*Shu'ab-ul-Īmān*, pp. 394, vol. 6, Ḥadiṣ 8636)
- ❖ Keeping names like ‘*Muhammad Nabī, Aḥmad Nabī, Nabī Aḥmad*’ is Harām. (*An extract from Fatāwā Razaviyyah*, pp. 677, vol. 24)
- ❖ When naming someone, first consider meaning of that name or ask meaning from some scholar. For example the meaning of the name *Ghafūruddīn* is ‘*Destroyer of the religion*.’ It is very bad to keep such a name.
- ❖ Bad names bear bad effects. So, A’lā Ḥaḍrat رحمه الله تعالى عليه has stated, ‘I have personally witnessed the fatal effects of the bad names that one of the reasonable Sunnī commenced concealing the true doctrine and supporting the unorthodoxy towards the end of his life.’ (*An extract from Fatāwā Razaviyyah*, pp. 681-682, vol. 24)
- ❖ There can be impacts of bad names even on future generation. It is mentioned in *Baḥār-e-Sharī’at*, volume 3, page 601, Ḥadiṣ number 21, ‘In *Ṣaḥīḥ Bukhārī* it is reported by Sa’īd Bin Musayyab رضى الله تعالى عنه, ‘My grandfather visited the Holy Prophet ﷺ and the beloved

Prophet ﷺ asked, ‘What is your name?’ He replied, ‘Ḥazn.’ To this, the Holy Prophet ﷺ said, ‘You are Saḥl’ i.e. keep your name Saḥl as it means mild and Ḥazn means hard. Then that person said that he would not change the name allotted by his parents. Sa’id Bin Musayyab رضى الله تعالى عنه stated, ‘It resulted in prolonging of harshness in us till now.’ (*Ṣaḥīḥ Bukhārī*, pp. 153, vol. 4, *Ḥadīṣ 6193*)

- ❖ Naming ‘Yāsīn’ or ‘Ṭāḥā’ is prohibited. (*Fatāwā Razaviyyah*, pp. 680, vol. 24) Muhammad Yāsīn is also prohibited but it is permissible to name Ghulām Yāsīn or Ghulām Ṭāḥā.
- ❖ It is written in Bahār-e-Sharī’at part 15 in the chapter about ‘Aqīqah that although ‘Abdullāh and ‘Abdul Raḥmān are good names but recently it is observed that instead of ‘Abdul Raḥmān, many people call wrongly with ‘Raḥmān’ and it is unlawful to call ‘Raḥmān’ to anyone except Allah عزَّ وجلَّ.

Similarly, people call ‘Abdul Khāliq as Khāliq and ‘Abdul Ma’būd as Ma’būd. Such unlawful amendments in these holy names should never be allowed. It is also common tradition in contraction of the names that people contort the name in such a way that it presents some inferiority, such contortion in these names should never be done and where there is chance of contortion of such names, such names should not be used and instead other names should be adopted. (*Bahār-e-Sharī’at*, pp. 356, vol. 3)

- ❖ The bad names should be replaced with a good one. The beloved and blessed Prophet ﷺ used to change bad names with good one. (*Jāmi' Tirmizi, pp. 382, vol. 4, Ḥadiṣ 2848*) There was a woman bearing the name 'Āṣiyāḥ [عَاصِيَه] that means 'a sinner.' The beloved and blessed Prophet ﷺ changed her name and replaced it with 'Jamīlah'. (*Ṣaḥīḥ Muslim, pp. 1181, Ḥadiṣ 2139*)
- ❖ Such names are prohibited that entail the elements of bragging. It is mentioned in Sūrah An-Najm, verse number 32:

Therefore, tell not your souls as pure.

[*Kanz-ul-Īmān (Translation of Quran)*]

فَلَا تُزَكُّوْا اَنْفُسَكُمْ ط

In this context A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ has stated referring to Fuṣūl-e-‘Imādī that no such name should be used that exposes self distinctions and self-praise. (*Fatāwā Razaviyyah, pp. 684, vol. 24*)

It is mentioned in Muslim Sharif that the beloved and blessed Rasūl ﷺ replaced the name of a woman 'Barrah' meaning 'a pious woman' with 'Zāinab' and said, 'Do not project yourself as good. Almighty Allah عَزَّوَجَلَّ is well aware that who is pious amongst you.' (*Ṣaḥīḥ Muslim, pp. 1182, Ḥadiṣ 2142*)

- ❖ Those names are not allowed that are specific for infidels. It is mentioned in Fatāwā Razaviyyah volume 24, page

663-664, 'A series of names is specifically used with the names of infidels e.g. 'Jirjis, Puṭrus and Yūḥannā.' So, using such names for Muslims is not allowed because of resemblance with infidels.' وَاللَّهُ تَعَالَىٰ أَعْلَمُ

- ❖ It is permissible to name *Ghulām Muhammad* or *Aḥmad Jān*. However, additions of *Jān* and *Ghulām* should be avoided so that the blessings of the names mentioned in the Ḥadīṣ could be achieved.
- ❖ *Ghulām Rasūl, Ghulām Ṣiddīq, Ghulām 'Alī, Ghulām Ḥussain, Ghulām Ghauṣ and Ghulām Razā* are lawful names.

To learn thousands of the Sunnaḥ, purchase two publications of Maktaba-tul-Madina bearing the titles 'Baḥār-e-Sharī'at part 16' and 'Sunnatayn aur Ādāb.' One of the best methods of learning Sunnaḥ is to travel with Sunnaḥ-Inspiring Madanī Qāfilāhs of Dawat-e-Islami.

صَلَّى اللَّهُ تَعَالَىٰ عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيبِ

Bibliography

‘Abdul Kāfī, S. B. *Rauḍ-ul-Fāiq*. Beirut, Beirut: Dār-Ihyā-ut-Turāš ‘Arabī.

‘Īsā Tirmizī, M. B. *Jāmi’ Tirmizī*. Beirut, Lebanon: Dār-ul-Fikr.

A’zamī, A. ‘. *Baḥār-e-Sharī’at*. Karachi, Pakistan.

Abū Sa’īd Jūnpūrī, S. A. *Tafsīrāt Aḥmadiyyah*. Peshawar, Paksitan.

Aḥmad Ṭabarānī, S. B. *Al-Mu’jam-ul-Kabīr*. Beirut, Lebanon: Dār Ihyā-ut-Turāš ‘Arabī.

Anṣārī, A. B. *Tafsīr Ṣāwī*. Beirut: Dār-ul-Fikr.

Ash’aš, S. B. *Abū Dāwūd*. Beirut, Lebanon: Dār-Ihyā-ut-Turāš ‘Arabī.

‘Aṭṭār, F. *Taḏkira-tul-Auliyā*. Tehran, Iran: Intishārāt-e-Ganjīnaḥ.

Az-Zawājir ‘An-Iqtirāf-il-Kabāir. Beirut: Dār-ul-Ma’rifāḥ.

Az-Zuḥd-ul-Kabīr lil Bayḥaqī. Beirut: Muwassasa-tul-Kutab Šaqāfiyyah.

Barūsawī, I. Ḥ. *Rūḥ-ul-Bayān*. Beirut, Pakistan: Dār-Ihyā-ut-Turāš ‘Arabī.

Bayḥaqī, I. A. *Shu’ab-ul-Īmān*. Beirut, Lebanon: Dār-ul-Kutub-ul-‘Ilmiyyah.

Bukhārī, I. M. *Šaḥīḥ Bukhārī*. Beirut, Lebanon: Dār-ul-Kutub-ul-‘Ilmiyyah.

Ḥajjāj Nayshāpūrī, M. B. *Šaḥīḥ Muslim*. Beirut, Lebanon: Dār Ibn Ḥazm.

Ḥaṣḥāfi, ‘. *Durr-e-Mukhtār*. Beirut, Lebanon: Dār-ul-Ma'rifaḥ.

Ḥusāin Bayḥāqī, I. A. *Sunan-ul-Kubrā*. Beirut, Lebanon: Dār-ul-Kutub-ul-'Ilmiyyah.

Jam'-ul-Jawāmi'. Beirut: Dār-ul-Kutub-ul-'Ilmiyyah.

Khān, A. R. *Fatāwā Razawiyyah*. Lahore, Pakistan: Raza Foundation.

Minal-Manāqib lil-Kardari. Quetta.

Minḥ-ur-Rauḍ. Dār-ul-Bashār Islamiyyah.

Muhammad Ghazālī, M. B. *Kimiyā-e-Sa'ādat*. Tehran, Iran: Intishārāt-e-Ganjīnāḥ.

Muhammad Ghazālī, M. B. *Mukāshafa-tul-Qulūb*. Beirut, Lebanon: Dār-ul-Kutub-ul-'Ilmiyyah.

Muḥammad Samarqandī, N. B. *Tanbīḥ-ul-Ghāfilīn*. Beirut, Lebanon: Dar-ul-Kitāb-ul-'Arabī.

Musnad-ush-Shahāb. Beirut: Mūwassasa-tur-Risālāḥ.

Na'imī, A. Y. *Nūr-ul-'Irfān*. Pakistan: Pīr Bhāī & Company.

Ṣafūrī, ‘. R. *Nuzḥa-tul-Majālis*. Beirut, Pakistan: Dār-ul-Kutub-ul-'Ilmiyyah.

Shahārdār Bin Shaharwiya Daylmī, S. B. *Al-Firdaus bimā Ṣaur-ul-Khaṭṭāb*. Beirut: Dār-ul-Kutub-ul-'Ilmiyyah.

Shāmī, I. ‘. *Rad-dul-Muḥtār*. Beirut, Lebanon: Dār-ul-Ma'rifaḥ.

Shazārat-uz-Ẓuḥb Ibn 'Ammād. Beirut: Dār-ul-Kutub-ul-'Ilmiyyah.

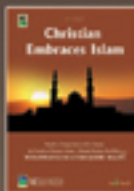
Ṭabqāt-ul-Kubrā li Ibn Sa'd. Beirut: Dār-ul-Kutub-ul-'Ilmiyyah.

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلَى سَيِّدِي الْمُرْسَلِيْنَ اَعَزُّوْا اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ بِشَرِّ اَدَمِ الرَّجُلِيْنَ الرَّجِيْمِ

The Blossoming of Sunnah



By the Grace of Allah ﷻ Sunnahs of the beloved and blessed Prophet ﷺ are extensively learnt and taught in the congenial Madani Environment of Dawat-e-Islami, a global non-political movement for the propagation of Quran and Sunnah.



It is a Madani request to spend the whole night in the weekly Sunnah Inspiring Ijtimā' commencing after Salāt-ul-Maghrib every Thursday in your city. Habitualize yourself to a punctual travel in the Madani Qafilah with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madani In'āmāt booklet daily practicing Fikr-e-Madinah (Madani Contemplation) and submit it to the Zimmadār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, اِنْ شَاءَ اللّٰهُ ﷻ you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.



Every Islamic brother should develop the Madani Mindset that "I must strive to reform myself and people of the whole world اِنْ شَاءَ اللّٰهُ ﷻ"



In order to reform ourselves, we must act upon the Madani In'āmāt and to reform people of the entire world we must travel in the Madani Qafilah ﷻ.

Maktaba
e-**Islami**

Alami Madani Markaz, Faizan-e-Madinah,
Mahallah Saudagran, Old Sabzi Mandi,
Bab-ul-Madinah, Karachi, Pakistan.

☎ +92-21-34921389 to 93, 34126999

Fax: +92-21-34125858

✉ maktabaglobal@dawateislami.net

Web: www.dawateislami.net